1:Franken et al M, G-5 (ca. 1913-1948)1960
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421 181 while the first chicken to hand may be caught and prepared to set before the guest, without a protest from the owner. Naturally, an effort is made not always to confiscate the same person's property in order to meet the *desa*'s needs, and no more may ever be taken than is strictly necessary.

421 The right of disposal over the ground finds recognition in the contribution of a hundred doits which non-Tĕngananese are required to pay in the month of Desta if they collect windfall fruit of certain protected trees (*kayu larangan*) in the *desa* territory. Members of the *desa* themselves pay thirty-three doits per year for the *kayu larangan* on their compounds.

782 651 In the month of Kapitu every compound in Tĕnganan except those in the *banjar* of Pande has to provide an *achi n karang*, an offering which consists of a quantity of prepared rice eight hundred doits in weight, plus sixty-six doits in cash. Failure to comply leads to a fine of two thousand doits, which is used for buying pigs. There is also a *sawah* tax, *pĕti*, which is collected at the end of the month of Kalima, after which the taxpayers are given a feast.

Some levies are not paid by all inhabitants each year, but only by part of them. For this purpose the inhabitants are divided in groups called *dampukans*. Among the levies provided *dampukan* by *dampukan* in rotation are a pastry offering for the purification ceremony in the month of Kaulu and an amount of uncooked rice, coconuts, and other produce in the month of Kapitu. The decorations for the offering *bales* are also provided by each of the *dampukans* in turn, since the temples have no ceremonial cloths or other property of their own.

652 A large part of the *desa*'s income is derived from the *chariks achi*, the complexes of communally owned offering *sawahs* left over after the members of the *desa* have each received their proper amount of ground (*charik bukti*). These *sawahs* are rented out on shares. The yield falling to a core villager from his *bukti* also reverts to the *desa* if he has unseasonably lost his membership.

Another important source of income is the amount collected in fines. The fines are very heavy, and some have to be paid in instalments for the rest of one's life. All fines are paid at the *desa*

1:Franken et al M, G-5 (ca. 1913-1958) 1960
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meeting except instalments of a life-long fine, which are collected at home.

The services requisitioned by the *desa* are almost all of them connected with religious matters. The preparation of the offerings demands a great deal of work, which must be done by the male members of the *desa*. A person who fails to fulfil his duty is fittingly punished, and even those who are prevented by illness from performing their services are confined to their homes for three days. The men also have the duty of appearing with their fighting cocks on certain occasions, and the women *desa* members are required to rear pigs to be sold to the *desa* for fixed low prices in order to be used in the purification rites.

These duties of *desa* membership are counterbalanced by certain advantages. Everyone who takes an active part in the *desa* offering ceremonies enjoys the yield from a *bukti*. The *desa* members, including the officials, have a different share each year; the plots for the others are fixed *sawahs*. Since the number of core villagers is variable, the number of *buktis* differs from year to year, and hence also the number of plots left over as *chariks achi*.

Each of the *pĕngluduhans* except the newest pair has as his share two and a half plots, while the two most recent *pĕngluduhans* have four plots each for the first year. *Desa* members of the higher ranks also have four plots each. The shares are reapportioned each year on the first day of Kasanga, the ninth month. On this date the *desa* members gather in front of the *bale agung*, where the *klihans bahan* sketch a rough map of the *buktis* and in order of seniority the members make their choice. (Nowhere else on Bali is a map used in this way.)

A newly married person does not receive a share until the next apportionment, while if, as a result of the marriage of a child, a man loses his *desa* membership before the rice is ripe, he forfeits his right to his yield, which instead goes to the *desa* treasury. Consequently most marriages take place in the month of Kasa, when the rice is golden yellow in the fields – this in contrast to the rest of Bali, where marriages usually take place after the harvest, because there is then money for the wedding.